

Code Switching and Code Mixing In Bilingualism Community in Pekon Balak Village, Wonosobo District, and Tanggamus Regency: Sociolinguistic Study

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ABSTRACT

This study aims to describe the form of code switching and code mixing, to describe the background of the occurrence of code switching and code mixing, and to describe the function of code switching and code mixing in a bilingual society in Pekon Balak village, Wonosobo district, Tanggamus district. The research method used is the listening method with the basic techniques of tapping techniques and advanced techniques of listening to engaging in conversation and free listening to engaging in conversation, recording techniques and note-taking techniques are also used in this study. The findings in this study show that the form of code switching is dominated by code switching from Javanese Banten to Lampung language, while the form of code mixing is dominated by code mixing in the form of word insertion. The background to the occurrence of code switching is dominated by the subject of the conversation, while the background to the occurrence of code mixing is dominated by the relationship between a language and the topic being discussed. The code-switching function is dominated by the interaction function, while the code-mixing function is dominated by the function to show one's identity.

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1. INTRODUCTION

Pekon Balak Village is one of the twenty-eight villages located in Wonosobo District, Tanggamus Regency. In its history in 1270, it is said that there were three travelers named Prince Niti Beraja, Prince Niti Bangsa, and an employee named Kheja Khun. The three of them came from Pekon Balak Sekala Berak, West Lampung Regency, looking for a place to live by exploring the Semaka and Ngarip areas, until finally they found a suitable place and were given the name Pekon Balak after the name of their village. At that time Pekon Balak was in the form of a small kingdom with a king named Prince Bekhuja with a hereditary royal system.

Today the people of Pekon Balak Village are not entirely indigenous Lampung, this can not be separated from the transmigration from the island of Java to the Gedong Tataan area in the colonial era of the Dutch East Indies. Currently in Pekon Balak Village there are Javanese ethnic groups living in Hamlet III. For this matter, language contact is unavoidable, meaning that the use of language in the Pekon Balak Village community is affected which results in positive and negative impacts.

As mentioned above, the people of Dusun III are Javanese with B1 Javanese language, the Banten dialect. The language mastery of the Dusun III community is more than the language mastered by other hamlets in Pekon Balak Village, including the Dusun III community masters B1 Javanese language, Banten dialect, Lampung language dialect A (api) Semaka dialect, Javanese language outside the Banten dialect, Sundanese, and the Indonesian language. The community of Dusun III is known as a hamlet that has always been busy since the past, with most of the people working as tempe craftsmen. This is because Dusun III is a strategic place with important facilities, such as a community health center, police post, Batin Putra Siring Betik field, sub-district office, religious affairs office, post office, family planning office, TVRI office and transmitter, SMP Negeri 1 Wonosobo, and the Ngarip river. Being a place that is always crowded and always visited by people from other hamlets and other villages causes very extreme language contact to occur in Hamlet III, this language contact causes code switching and code mixing.

Based on the background of the problem, the research questions in this study are: 1. What is the form of code switching and code mixing in a bilingual society in Pekon Balak Village, Wonosobo District, Tanggamus Regency? 2. What are the factors behind the occurrence of code switching and code mixing in a bilingual society in Pekon Balak Village, Wonosobo District, Tanggamus Regency? and 3. What are the functions of code switching and code mixing in a bilingual society in Pekon Balak Village, Wonosobo District, Tanggamus Regency?. Based on the research questions above, the objectives of this study are: 1. To find out and describe the form of code switching and code mixing in the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, 2. To find out and describe the factors behind the occurrence of code switching and code mixing in the bilingual community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, and 3. To find out and describe the function of code switching and code mixing in the bilingual community in Pekon Balak Village, Wonosobo District, Tanggamus Regency. The relevant research used in this study refers to the research conducted by Asmiati (2019)[1], Sari (2017)[2], and Oktaria (2013)[3].

Chaer and Agustina provide an explanation, bilingualism in English is bilingualism; In Indonesian, bilingual means using two languages[4]. Edwards, (in Suhardi, 2009) gives an explanation that a person can be said to be bilingual only refers to the level of mastery of several vocabularies, and the highest level masters both languages equally well[5]. Furthermore, Suhardi explained that the term bilingualism is not only used for the mastery of two languages but is sometimes used to refer to situations of using three languages or more. As for Warsiman [6] citing the explanations of two experts, Haugen gives a limitation, a bilingual person does not have to actively master two languages; it is enough just to know two languages passively, the event of the use of two or more languages is called bilingualism, while Mackey defines, "Bilingualism is the use of two or more languages by a speaker". Another understanding comes from Kridalaksana[7], according to him bilingualism is, "The use of two or more languages by a person or by a society". Based on the concept of the experts above, it can be concluded that bilingualism is mastery of two or more languages, only by mastering some vocabulary from B2 it can be said to be bilingualism, if mastering B2 is as good as B1 it is also called bilingualism with a high level. The term bilingualism is not only used for individuals but also for society as explained by Kridalaksana.

Mastery of two or more languages lead to occurrence in code switching and code mixing. According to Jendra (2010)[8], code switching is the transfer or change of the language code used by speakers. Meanwhile, according to Kridalaksana[7] code switching is, "The use of variations of other languages or other languages in one language event as a strategy to adapt to other roles or situations, or because of the presence of other participants". In essence, if "(a) each language still supports its own functions according to its context, (b) the functions of each language are adapted

to situations that are relevant to changing contexts" then it is said to be code switching (Rokhman, 2013: 37). In general, the limitations put forward by the experts above refer to the same understanding, namely code switching is a transition from one language to another. However, if you look closely, the limits they provide are not exactly the same, as Jendra, who limits code switching only as a transfer of language code from one language to another, while Kridalaksana states that code switching is not only a transfer of code from one language to another but as well as language variation.

Code switching is a phenomenon in sociolinguistics, meaning that code switching has its form. Hymes (in Chaer and Agustina, 2010)[4] provides limitations regarding the form of code switching, "Code switching does not only occur between languages, but can also occur between varieties or styles contained in one language". A similar explanation was also conveyed by Masruddin (2015)[9], Masruddin revealed that if there was a language shift or variety of languages, it was said to be code switching. In line with the two limitations above, Irmayani, Musteftial, and Purwiati (2005)[10] provide a limitation, "Code switching can be interpreted as a general term to refer to the alternation of the use of two or more languages, some variance from one language, or several styles from one variety of language". The above experts agree that code switching is not only a transition between languages from one language to another, but also the transition of variants of the same language. Thus, it can be concluded that the form of code switching is language switching and language variation transfer from the same language, the language variant itself is divided into idiolects, dialects, speech levels, variety of languages, and registers. The form of code switching that will be used in this study is code switching between languages and language variety switching in Indonesian.

In addition to its form, code switching also occurs with a certain background, here are the theories of experts regarding the factors behind the occurrence of code switching. According to Malabar[11], "There are three kinds of keywords in code switching events, namely role switching; change of situation; and the presence of other participants. According to Fishman (in Warsiman 2014)[6], there are six code switching factors, "(1) speaker, (2) interlocutor, (3) presence of a third person, (4) subject of conversation, (5) to evoke a sense of humor, (6) for mere prestige". Meanwhile, Hoffman (in Cakrawati, 2011)[12] divides the factors behind the occurrence of code switching, namely 1. Talking about certain topics, 2. Quoting other people, 3. Being empathetic towards something (expressing solidarity), 4. Interjection, 5. Repetition used for clarification, 6. Intention to clarify the content of the speech to the interlocutor, 7. Expressing group identity, 8. to soften or strengthen a request or command, 9. Because of a real lexical need, and 10. To exclude others when comments are intended only for limited audience.

The factors behind the occurrence of code switching in general are, "(1) speakers or listeners, (2) listeners or interlocutors, (3) changes in the situation with the presence of a third person, (4) changes from formal to informal or vice versa, and (5) change the topic of conversation" (Chaer and Agustina, 2010)[4]. The concepts of the experts above regarding the factors behind the occurrence of code switching are interconnected and complementary. Malabar emphasizes more on the basic factors of code switching which are also found in the explanations of other experts, while Chaer and Agustina have a more general view. Meanwhile, Fishman provides two factors not mentioned by Malabar; Chaer and Agustina, namely the occurrence of code switching is motivated to evoke a sense of humor and for mere prestige. Meanwhile, Hoffman provides more factors for code switching than other experts, this is because Hoffman combines the factors behind the occurrence of code switching and code mixing. In addition to the underlying factors, the occurrence of code switching is also for certain functions, Gusnetti (in Pradanta, 2012)[13] divides the code switching function as a communicative function, including, "(1) interaction, (2) creating an atmosphere of humor, (3) repeating, (4) quoting, (5) explaining, (6) emphasizing, and (7) as a rhetorical tool. Ritchie and Bhatio (in Nahdiah, 2012) revealed that in terms of linguistic and pragmatic functions, code switching functions include, 1. Quotation, 2. Specification of speech partners, 3. Interjection or sentence complement, 4. Repetition of statements, 5. Message qualification, 6. Topic of mention and relative clauses, 7. Contrast, and 8. Social routine. Meanwhile, Grosjean (in Muslihah, 2019)[14] divides the function of code switching into ten parts, namely 1. Fulfillment of linguistic means, 2. To convey other people's

sentences, 3. Confirming the meaning to be conveyed, 4. Adapting to the language used, 5. Showing group identity, 6. Expressing the emotions of the conversation, 7. Hiding something from the other person, 8. Showing the speaker's intellectuality, 9. Emphasizing involvement in the topic of conversation, and 10. Mentioning what is meant in the conversation. Meanwhile, Trilipita (2016)[15] reveals that the function of code switching in general is to, "(1) to familiarize the atmosphere, (2) to respect the interlocutor, (3) to convince the topic of conversation, (4) to evoke a sense of humor, (5) to simply stylish or prestigious". The code switching function used in this study is the theory of Gusnetti; Ritchie and Bhatio, namely 1. Interaction, 2. Specifics of speech partners, 3. Generating an atmosphere of humor, 4. Repeating statements, 5. Explaining, 6. Emphasizing, 7. To be stylish or prestigious, and 8. Social routines.

The discussion about code switching is almost always followed by a discussion about code mixing, according to Kridalaksana (2008)[7] code mixing is, "1. Interference; 2. The use of language units from one language to another to expand the language style or variety of language; including the use of words, clauses, idioms, greetings, etc. Irmayani, Musteftial, and Purwiati (2005) explain[10], "Code mixing is the use of one or more languages by incorporating elements of one language into another language consistently". As for Fathurrohman (2013) revealed[16], "In Indonesia the symptom of code mixing is often referred to as 'gado-gado' which is likened to a gado-gado dish, which is a mixture of various vegetables". This means that code mixing is a fragment from another language inserted into the main language used.

Similar to code switching, there is a form of code mixing, Suwito (in Indrayani, 2017)[17] divides the form of code mixing based on linguistic elements, so that it can be divided into, "Insertion of elements in the form of words, insertion of tangible elements phrases, insertion of elements in the form of clauses, insertion of elements in the form of repetition of words, insertion of elements in the form of expressions or idioms. More clearly Warsiman (2014)[6] divides the form of code mixing into, in the form of words, in the form of phrases, in the form of baster, in the form of repetition of words, in the form of expressions or idioms, and in the form of clauses. In line with Nisphi (in Sukmana, Wardarita & Ardiansyah, 2021)[18] which divides the form of code mixing into six parts, "In the form of words, phrases, baster, repetition of words, expressions, and clauses". Based on the limitations of the experts above, it can be concluded that the forms of code mixing are words, phrases, baster, repeated words, idioms, and clauses, for clauses not used in this study.

For the factors behind the occurrence of code mixing, Irmayani, Musteftial, and Purwiati (2005)[10] divide the attitude background and linguistic background as the basic factors for code mixing. identification of variety, and a desire to explain or interpret. The three factors were also conveyed by Warsiman (2014)[6], namely, "There are three reasons that encourage code mixing, namely: (1) identification of roles; (2) identification of variety; (3) the desire to explain and interpret". Meanwhile, according to Nababan (in Alawiyah, Agustiani, & Humaira, 2021)[19] the factors behind the occurrence of code mixing are: 1. The speaker and speech partner are interacting in an informal (relaxed) situation, 2. The speaker or speaker wants to show their learning or education, 3. The absence of an appropriate language for the language being used, 4. To indicate a member or a certain group, 5. Inability to find equivalent words or expressions in a language, 6. The relationship of a language with the topic being discussed.

Based on the concepts presented by the experts above, basically there is no difference between them, the basic factors behind the occurrence of code mixing are the attitude and linguistic factors which gave birth to three derived factors. Nababan tends to describe the factors behind the code mixing by dividing it into six parts. Based on the limitations of the experts above, it can be concluded that the factors behind the occurrence of code mixing are identification of roles, identification of variety, and the desire to explain or interpret. Thus, the factors behind the code mixing that will be used in this study are 1. The speaker or speakers want to show their learning or education, 2. There is no appropriate language for the language being used, 3. To signify a member or a certain group. 4. Inability to find equivalent words or expressions in a language, 5. The relationship of a language to the topic being discussed, and 6. Desire to explain and interpret. The

factor of the speaker and the speech partner being interacted in an informal situation (relaxed) was not used because all the data in this study were taken in an informal situation.

The functions of code mixing according to Taufiqrianto (in Trilipita, 2016) [15] are, "(1) the function of asking something, (2) the function of confirming the conversation, (3) the function of expressing feelings, (4) the function of requesting, (5) the function of offering something". According to Marasigan (in Bahtiar, 2019)[20], the function of code mixing is, "Quotation, address specification, repetition, interjection, message qualification, personalization and objectification, and facility of expression". Firmansyah (2016)[21] in his journal concludes that the code-mixing function is divided into, "(1) showing self-identity, (2) asserting certain intentions, (3) respecting the speech partner, and (4) due to the influence of the material or topic of conversation. . In line with Sutana (in Fathurrohman, 2012)[16] who divides the function of code mixing based on Suwito's opinion, namely, "(1) code mixing function for respect, (2) code mixing function to emphasize certain intentions, (3) code mixing function to show self-identity, (4) the function of code mixing because of the influence of the topic of conversation".

Similar to the code-switching function, the code-mixing function gets various limitations from experts, there are similarities and differences between their concepts. As well as the function of affirming speech by Taufiqrianto, it is the same as the function of affirming certain intentions by Firmansyah, while the four functions of code mixing according to Firmansyah are exactly the same as the function of code mixing according to Sutan. The code mixing function that will be used in this study uses the limitations of Firmansyah and Sutana, namely (1) showing self-identity, (2) asserting certain intentions, (3) respect for the speech partner, and (4) due to the influence of the material or topic of conversation.

2. METHOD

This study uses a descriptive qualitative approach, as according to Moleong[22] (in Zaim, 2014)[23] that, "Qualitative methods are used in language research because this method is more sensitive and more adaptable to many sharpening mutual influences and to value patterns encountered. "[24]–[29] Sources of data were taken from all speech events that occurred in the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency. The instrument in this study was the researcher himself using the method of data collection, the method of listening to the basic technique; tapping techniques and advanced techniques refer to *libas* capable (SBC) and refer to *free libas* kap (SBLC). Recording techniques and note-taking techniques will also be used in this study. The data analysis technique used is the equivalent technique with the type of translational technique, the validity of the data using the credibility technique of the triangulation type and Sudaryanto reference material (in Zaim, 2014)[23].

3. RESULTS AND DISCUSSION

Below are the results and discussion based on the findings on speech events in the bilingualism community in Pekon Village, Balak, Wonosobo District, Tanggamus Regency.

3.1. Forms of Code Switching and Code Mixing

Below is a description of the form of code switching and code mixing found in the speech events of the bilingual community in Pekon Village, Balak, Wonosobo District, Tanggamus Regency.

3.1.1 Code Switching Form

The people of Pekon Balak Village are bilingual people, this is what causes the phenomenon of code switching in ongoing speech events, in addition to mastering two or more languages, interactions that exist between tribes do not use Indonesian, so extreme language contact occurs. The forms of code switching found in this study are eight inter-language code switching, namely 1. Code switching from Javanese Banten to Indonesian, 2. Code switching from Indonesian to Javanese Banten language, 3. Code switching from Indonesian to Lampung

language, 4. Code switching from Lampung language to Indonesian language, 5. Code switching from Javanese Banten language to Lampung language, 6. Code switching from Lampung language to Banten Javanese language, 7. Code switching from Lampung language to Sundanese language, and 8. Code switching from Sundanese to Lampung language.

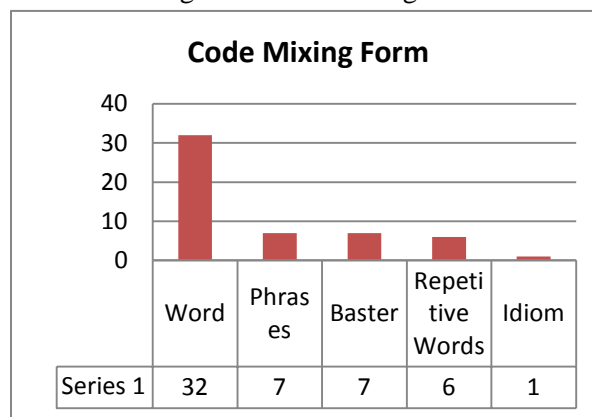
Table 1 The form of Code Switching found

No	Interlanguage Code Switching	Total
1	Code switching from Javanese Banten to Indonesian	1
2	Code switching from Indonesian to Javanese Banten	1
3	Code switching from Indonesian to Lampung language	2
4	Code switching from Lampung language to Indonesian	3
5	Code switching from Javanese Banten to Lampung language	5
6	Code switching from Lampung language to Banten Javanese	4
7	Code switching from Lampung language to Sundanese	1
8	Code switching from Sundanese to Lampung language	1
Total		18

3.1.1 Code mixing form

Code mixing is the mixing of fragments of other languages into the main language used, fragments of these other languages have their form. The forms of code mixing found in speech events in Hamlet III, Pekon Balak Village, Wonosobo District, Tanggamus Regency are, 1. Code mixing in the form of word insertion, 2. Code mixing in the form of phrase insertion, 3. Code mixing in the form of baster insertion, 4. Mixing code in the form of insertion of repeated words, and 5. Mix code in the form of insertion of idioms. Of the five forms of code switching found, the number of code mixing identified was 53 data with details of code mixing in the form of word insertion as many as 32 data, code mixing in the form of phrase insertion as much as 7 data, code mixing in the form of baster insertion as much as 7 data, code mixing in the form of word insertion repeat as much as 6 data, and mix code in the form of inserting idioms only 1 data.

Figure 1 Code Mixing Form



3.2. Factors behind the Occurrence of Code Switching and Code Mixing

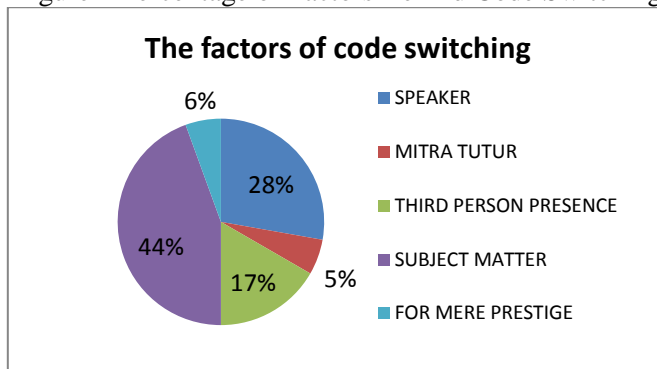
Below is a description of the factors behind the occurrence of code switching and code mixing in the speech events of the bilingualism community in the village of Pekon Balak, Wonosobo district, Tanggamus district.

3.2.1. Factors Behind the Occurrence of Code Switching

Code switching occurs not without reason, the occurrence of code switching can be motivated by several things, including the most common factor behind the occurrence of code switching is the presence of other people or other speakers. However, this factor does not apply to

the Dusun III community, because the presence or absence of other people will still result in code switching. As in data (01), (02), and (06) code switching occurs without the presence of a third person, but it cannot be denied that the presence of a third person greatly affects the occurrence of code switching, as in data (03), (05), and (07). This study found several factors behind the occurrence of code switching in the speech events of the Dusun III, Pekon Balak Village, namely 1. Speakers of 5 data, 2. Speech partners of 1 data, 3. The presence of a third person 3 data, 4. Subject of discussion 8 data, and 5. For just the prestige of 1 data.

Figure 2 Percentage of Factors Behind Code Switching



3.2.2. Factors Behind the Occurrence of Code Mixing

Similar to code-switching, code-mixing occurs not without reason, although code-mixing is done unintentionally, there are several factors behind the occurrence of code-mixing. In this study found factors 1. The speaker or speakers want to show their learning, 2. There is no appropriate language for the language used, 3. To indicate a certain member or group, 4. Inability to find equivalent words or expressions in a language, 5 The relationship of a language to the topic being discussed, and 6. The desire to explain and interpret.

Table 2 Number of Factors Behind the Occurrence of Code Switching

No	Factors Behind the Occurrence of Code Switching	Total
1	The speaker wants to show his learning	
2	There is no proper language for the language being used	
3	To Designate a Specific Member or Group	
4	Inability to find equivalent words or expressions in a language	
5	Relationship of a language with the topic being discussed	
6.	Desire to Explain or Interpret	
Total		53

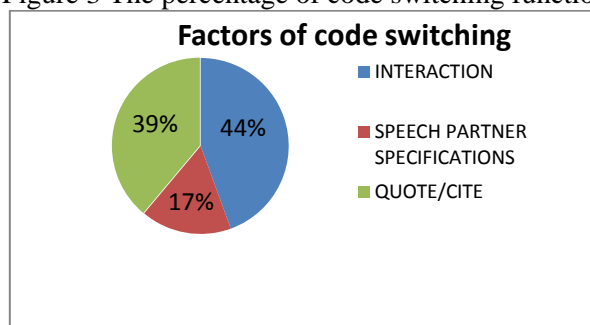
3.3 Code Mixing Code Switching Function

In interacting, the bilingual community of Pekon Balak village, Wonosobo sub-district, Tanggamus district uses the language they master. Mastery of two or more languages results in code switching and code mixing, there are code switching and code mixing functions carried out by the community of backwoods III, Pekon Balak Village, Wonosobo District, Tanggamus Regency.

3.3.1. The function of code switching

Code switching occurs intentionally and there are reasons why code switching, so there is also a function of code switching. Likewise with code switching carried out by the people of Hamlet III, Pekon Balak Village, there are functions in it. Of the eight functions used in this study, three found the functions used, namely interaction, specification of speech partners, and quoting.

Figure 3 The percentage of code switching function



3.3.2. The function of code mixing

Like code switching, there are factors behind the occurrence of code mixing, so there is a function why code mixing is done. In this study used four functions of Firmansyah (2016)[21], namely 1. Self-identity awareness, 2. Affirming certain intentions, 3. Respect for the speech partner, and 4. Due to material influences or topic of conversation. The four functions of code mixing used are found in code mixing that occurs in the Dusun III community, Pekon Balak Village.

Table 3 Total of Code Mixing Functions

No	Code Mixing Function	Total
1.	Showing self-identity	25
2.	emphasize a certain meaning	12
3.	Respect for speech partners	4
4.	Due to the influence of the material or topic of conversation	12
Total		53

4. CONCLUSION

Based on the data analysis of code switching and code mixing in the bilingual society in Pekon Balak Village, Wonosobo District, Tanggamus Regency, it can be concluded as follows:

The form of code switching found in the speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. Code switching from Banten Javanese to Indonesian was found once, 2. Code switching from Indonesian to Banten Javanese was found once, 3. Code switching from Indonesian to Lampung language was found twice, 4. Code switching from Lampung language to Indonesian was found three times, 5. Code switching from Javanese Banten to Lampung language was found five times, 6. Code switching from Lampung language to Banten Javanese language was found four times, 7. Code switching from Lampung language to Sundanese was found once, and 8. Code switching from Sundanese to Lampung language was found once. A total of 18 code switching were found in the speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency. The forms of code mixing found in the speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. Code mixing in the form of word insertion was found thirty two times, 2. Code mixing in the form of phrase insertion was found seven times, 3. Code mixing in the form of baster insertion was found seven times, 4. Code mixing in the form of repeated word insertion was found six times, while 5. Code mixing in the form of idiom insertion was found only once. In total, there were fifty-three code-mixing events in the speech event of the bilingual community in Pekon Balak Village, Wonosobo District, Tanggamus Regency.

The factors behind the occurrence of code switching in the speech events of the bilingual community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. The factor because the speaker is five times, 2. The factor is because the speech partner is only once, 3. The

factor is due to the presence of a third person as much as three times, and 4. The factor is because the subject of the conversation is eight times, 5. The factor is because it's just prestige only once. The factors behind the occurrence of code mixing in the speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. The factor of the speaker or speakers wanting to show their learning three times, 2. The factor of not having the right language for the language used only. occurs once, 3. Factors to indicate a certain member or group thirteen times, 4. Factors inability to find equivalent words or expressions in a language fifteen times, 5. Factors relating to the relationship of a language with the topic being discussed as many as sixteen times, and 6. The desire to explain and interpret factors five times.

The code switching functions found in the speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. The interaction function is used eight times, 2. The speech partner specification function is used three times, and 3. The quoting function is used seven times. time. The function of code mixing in speech events of the bilingualism community in Pekon Balak Village, Wonosobo District, Tanggamus Regency, namely 1. The function of showing self-identity is used twenty-five times, 2. The function of affirming a certain purpose is used twelve times, 3. The function of respect the speech partner is used only four times, and 4. The function of the influence of the material or topic of conversation is used twelve times

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